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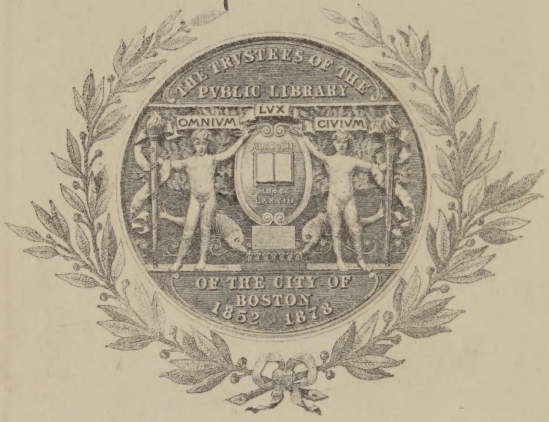
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# QUESTIONS

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ON

# The Use of Ardent Spirits;

BEING

## *Tract No. 1,*

PUBLISHED BY THE

BOSTON SOCIETY FOR THE PROMOTION OF TEMPERANCE

BOSTON:
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# CONSTITUTION

OF THE

BOSTON SOCIETY FOR THE PROMOTION OF TEMPERANCE

## PREAMBLE.

Believing that the drinking of distilled spirits is not only unnecessary, but injurious; that such use of them is the cause of forming intemperate appetites and habits; and that, while continued, the evils of intemperance can never be prevented; and also believing that intemperance is the cause of a large portion of the pauperism and crime which fills our prisons and alms-houses, and that much of the wretchedness of individuals and families, in all classes of society, may be traced to that vice;—We, the subscribers, agree to form ourselves into a Society, and to adopt the following

## CONSTITUTION.

Article I. This Society shall be called The Boston Society for the Promotion of Temperance.

Art. II. The members of this Society agree that they will not use any distilled spirits, nor provide them as an article of refreshment for their friends, nor for persons in their employment; and that they will, in all suitable ways, discountenance the use of them in the community.

Art. III. The officers of the Society shall be chosen by ballot, and shall consist of a President, three Vice Presidents, a Treasurer, Secretary, and twelve Directors, who together shall constitute the Government of the Society, and any five of them shall be considered a quorum for the transaction of business.

Art. IV. The Government shall have power to hold meetings, at such times and places as they may think proper; to print or purchase tracts or essays on the subject of temperance, and circulate them; to open a correspondence with similar societies; employ agents, and to devise and carry into execution such other measures as they may deem proper, and most likely to promote the cause of temperance in this city.

Art. V. After the first choice of officers, they shall be chosen annually, in the month of May, at such time and place as the President shall direct; a notice of which shall be published in one or more newspapers. Other meetings may be held at such times and places as the Government may direct; and special meetings may be called by the President, provided he is requested to do so, in writing, by an application, signed by not less than twenty members.

Art. VI. Every person who subscribes the Constitution shall become a member of the Society; and may cease to be such by giving notice of his intention to the Secretary.

Art. VII. No alteration shall be made in this Constitution, unless first submitted to a meeting of the Society, in writing, and acted upon at a subsequent meeting, and approved by a vote of three fourths of all the members present.

# 130 Questions

ADDRESSED TO ALL WHO

## DRINK ARDENT SPIRITS.

PROPOSED BY

## THE BOSTON SOCIETY FOR THE PROMOTION

OF

## TEMPERANCE.

1. Do you drink rum, brandy, gin, bitters, or any sort of spirits?

2. If you do drink spirits, how often, in each day, do you drink them?

3. What is the whole quantity that you use in a day?

4. How much money do you earn in a day?

5. How much of your daily earnings go for spirits?

6. Suppose you did not spend this money for spirits, how much clothing, how much wood, how much food, would it buy, and how many of your necessary debts would it pay?

7. Suppose you did not spend money for spirits, but for such other things, would you be happier than you now are?

8. Do you own, or hire, the tenement you live in?

9. If you hire, how often does *pay day* come round?

10. Can you always pay your rent? If you cannot, would the money spent for spirits, enable you to pay it?

11. Are you ever dunned for your rent, and threatened with suit, attachment of your furniture, or arrest by a constable, if you do not pay?

12. If you had the money which goes for spirits, would these evils happen to you?

13. Are you sometimes warned to quit your dwelling place, because you do not pay your rent? If so, would

this happen to you, if you had the money which goes for spirits ?

14. Have you any children ; do they go to school ?

15. Do you think it a good thing for your children to have learning ?

16. Are your children as clean, and well dressed as other children, who go to the same school ; and have they the *books* they want ?

17. If your children are dirty, and ill dressed, and in want of books, how far would the money, which you spend for spirits, go to keep them clean, well dressed, and supplied with books, slates, and pencils ?

18. Suppose your children looked neat and healthy, should you better like to see them, than you do now ; and should you like (more than you do now) to have them known by other persons, to be your children ?

19. Do your wife, and children, see you drink spirits ? or know, when you go home, that you have been drinking spirits, abroad ?

20. Do you have a feeling in the morning, and before dinner, at your stomach, of hollowness, and faintness ?

21. Is this feeling removed by taking spirit, or is it caused by taking spirit ?

22. Did you ever have this feeling before you took spirit ; if you had, would not a good meal remove it ?

23. If you have that feeling now, do you, at the same time, desire food ; or is food disagreeable to you ; and when taken, does it feel as though it was a burthen to your stomach ?

24. Do you ever have now, a keen appetite for food, so that almost any food tastes good ? Had you not such an appetite when you was a boy, and before you took spirits ?

25. Do your wife and children drink spirits ?

26. If your wife drinks, is she a better wife, or better mother, because she takes such drink ?

27. If your children drink spirits, will not the love of them increase with their years, and go on from more to more, daily, and how much will they want when they grow up, and what will their daily habits be ?

28. Are there any quarrels in your family, between you, and your wife, and children ? If so, have these any connection with drinking spirit ?

29. Do such disagreeable things happen, when rum has been used, or when it has not?

30. Do your children see, and hear these quarrels; and do they follow your example, and use hard and wicked words, and quarrel with their playmates?

31. Now suppose you admit that you do drink spirits, and allow the use of them in your family; and that if you had the money which goes for spirits, your family could be made more comfortable, have better clothing, better food, and school books enough; and that you would be free from duns, and that you would have a keen appetite, and that your food would always taste good;—THEN WHY DO YOU DRINK SPIRITS?

32. Is it because spirits strengthen you, and make you more able to work?

33. Are you sure that spirits have that effect?

34. Is not a sailor's life a hard one? Does not a sailor work hard; is he not wet by the rain, and the sea; is he not exposed to the burning sun, in some climates, and to the most cutting blast of winter, in others; and to all this, sometimes, in the same voyage?

35. How then, does it happen, that vessels are sent out on long voyages, which carry no spirit, at all, for the crews?

36. How does it happen, that sailors who have gone a voyage in which no grog was given them, willingly ship *again* in the same vessel, knowing that they will not have grog?

37. Is it true, or not, that when sailors come home from these long voyages, they are healthier and stronger, than if they had used grog every day?

38. Is it, or not, true, that while on ship board, where no grog is used, the crew are free from quarrels, and more trustworthy; and are wanted again, by the same captain, in another voyage?

39. In those places where men are confined, and where spirits cannot be had, are such men more or less healthy, and more or less capable of work, than those who drink a jill, or half a pint of spirits, every day?

40. In the country where men work hard, the year round, in farming, do not those who avoid spirits, do more, and better, than those who use them?

41. Is there, then, any truth, in the opinion, that the use of spirits strengthens a man for work ?

42. If all use of spirits, for such purpose, is proved by experience to be wrong, why should you continue to use them to STRENGTHEN you ?

43. Do you use spirits as a *common drink*, that is, with your meals, or when you are thirsty ?

44. If you do, are spirits good for you, when so used ?

45. Why is any drink necessary ? Is it not because the human frame is constantly wasting, by sweat, and by wearing away, and because this waste must be supplied ?

46. Is spirit a good thing to supply this waste ; and to promote health, and strength ?

47. What is spirit ? Is it not something which is put, by the hand of nature, in greater, or less proportions, into all things that grow ? Does it not exist in fruits, and vegetables, of every kind ?

48. Is not *mere spirit*, an article produced by man's contrivance, by drawing it out of fruits, and vegetables, by distilling ?

49. Was it intended by the Creator of man and of all things, that spirit should be taken, mixed up as it naturally is, in fruits and vegetables, or that this burning substance should be drawn out, and used *alone ?*

50. May not the answer to the last question depend on *experience ;* and if it do, are we not to found the answer, upon the known nature of spirit, and the nature of the human stomach, into which the spirit is sent ?

51. Does not spirit *burn ?* If you touch a flame to it, or throw it on the fire, does it not burn, almost as quick as gun powder ?

52. Does it not burn the throat, and stomach ?

53. What is the stomach ? Is it, or not, that wonderful part of the human being, which GOD has made, to receive those substances which he has also made, to be put there, to continue life, and health ?

54. Is not the stomach, the contrivance of ALMIGHTY *power*, to turn the flesh of animals, and the productions of the earth, into human blood, flesh and bones ?

55. To do this office, must it not have been formed with exceeding and wonderful nicety ? And do we not know, that when the stomach is disordered, the disorder

is felt in the head, and through all the frame? Is not the stomach the seat of disease, as well as of health?

56. If one has a blow on the head, or a sudden and violent hurt, any where, is not the stomach sick?

57. If a mother should see her child in danger of being run over, or of being drowned, does she not instantly find that her agony makes her heart beat, and her stomach tremble?

58. Then, can it be necessary to throw into this delicate organ, *every day, and many times in a day*, a quantity of this burning liquid, as *nourishment;* and will not the stomach be made weak, and unfit for its duties, instead of being thereby made strong, and healthy?

59. Do you take spirit because it is a *pleasure* to take it?

60. Does any human being, naturally, love spirit?

61. Is it not always disagreeable, at first?

62. Is not the use of it, the consequence of *mere habit?*

63. If drinking is a pleasure, in what does the pleasure lie?

64. In tasting and swallowing? If so, is not this a very short lived pleasure?

65. Is it in the pleasure of having this liquid in the stomach?

66. If the pleasure of tasting and swallowing is a small one, and if you do not feel the spirit in the stomach, any more then you do bread or milk, then is there any reason why, *as a mere pleasure*, you should put spirit into your stomach?

67. If you do feel the consequences of drinking spirit, what are these consequences?

68. Does it make your mind confused and heavy; does it stupify you; does it make your stomach uneasy, or sick; does it make your step unsteady; does it make you quarrelsome; does it prompt you to do things which you know to be wrong, even when you are doing them?

69. If you have fallen into the mournful habit of taking daily, so much spirit as to produce these consequences, do not your nerves tremble? If you want to write your name, can you hold a pen steady?

70. Are you not possessed by a hankering after spirit, as though you were in the keeping of some terrible master, whose commands you cannot disobey?

71. Are you not ashamed of these habits, and do you not skulk in the dark, or in by-places, to find what you hanker for?

72. Do those who were once your friends, or companions, pass by you, in the streets, seeming not to see you?

73. If they do see you, do you see pity and contempt in their faces?

74. Do you not hide, or try to hide from others, and even from yourself, that you do drink?

75. Is not your credit gone; do you not have to pay ready money, for what you drink?

76. Does order, peace, respect, affection, reign in your family; if not, what are the acts, the feelings, and the appearances, which have taken the places of these?

77. What is to be the end of these things? And is it *you*, only, that are to be miserable? Are there none who bear your name, and who are of your blood, who must be miserable, and disgraced, when you are so?

78. Do you say that you are bound hand and foot, and cannot run from your enemy?

79. Then, is it not best for you to admit this openly, and to buy a cask of spirit, and keep it on tap in your house, and finish the matter as soon as you can, with the close of your wretched life?

80. Would not you, in such case, feel that you are doing some good, in showing the deplorable effect of drinking?

81. If you are in the habit of *moderate* drinking, have you no fear, that this habit will daily grow stronger, and you, weaker? Is it not better to stop, while you can?

82. Suppose you were to put all the money, which you now daily lay on a grog shop counter for rum, into a box, and count it at the end of a month; how much would it amount to; and what would it buy, and how would you look, and feel, at the end of that month?

83. How would your wife, and children, look and feel, at the end of that month; and how would you feel at that time, in the presence of your landlord, or creditor?

84. Suppose you follow this course for three months, instead of one, how much money, health, and comfort, would you have, more than you now have?

85. If you followed this practice for a whole year, what would the effect be?

86. Do you object that you would not like to have this money gathering, and lying by, for a whole year?

87. Why not? Do you not part with it at the shop every day, now, and would you do more, if you put it into a box.

88. What is the difference at the end of the year, is not the money gone and forever, in one case; and only put by, to return to your own hand, in the other?

89. What difference will it make to you, at the end of the year, in the one case, and in the other?

90. Will it not be in the one case, that your health, strength, property, character, manliness, and honor, are all hastening away from you; and your disgraceful grave opening for you?

91. Will it not be, in the other case,—that you are a man, strong and healthy; with the right to look any man in the face? Will it not be, that your neighbors respect you; that you have a good name; are held to be trustworthy; and that your HOME is the *happiest place* in which you find yourself?

92. Do you know any persons who are in jail, or in the house of correction, for having offended against the laws?

93. Do you know how they happened to be shut up there?

94. Were they, at any time, since you knew them, good, honest, and industrious persons?

95. If they were, how did they become otherwise? where did they spend their time, and money, and with what sort of persons?

96. Did they not begin to go wrong, in seeking after pleasure? And did they seek pleasure in drinking, not because nature called for drink, but because drink had become necessary from habit?

97. Did they go to the dram shop before breakfast? Did they find an excuse for going there to be *treated* by some companion, or to treat some one, in the hope of being treated, in turn?

98. How often did such persons go to the shop during the day, and how long was it before they began to leave their own business, to go there?

99. Did the sort of company which they kept, grow worse and worse;—did they become more and more idle; and being idle, were they set to work to do wrong?

100. When one has lost the proper sense of right and wrong, and fears only such punishment as his fellow men can put upon him, how far is he from the jail door?

101. When one has sunk so low, as the last question supposes, and become heated with liquor, and gets into a passion, is there more than a hair's breadth between him and such crime, as may tie him to a gallows, or cut him off from society forever?

102. Do you know what is meant by a SPREE? Did you ever see a man who had engaged in a *spree?* Did you not feel pity and contempt for him? Did you not fear that he would do some dreadful mischief to himself, or some body else?

103. Did you ever see a man and his wife engaged in a spree; or intoxicated, both at the same time? Were they good natured, or quarrelsome? If the latter, what did they do to each other, and what was their language, to each other?

104. Did you notice how their dwelling place looked? Did you see their children? In what condition were these children, and what did their parents say, and do, to them?

105. Is it right to bring children into the world, and then leave them to rags, poverty, ignorance, bad habits, and vice?

106. Did you ever see a man who was in the HORRORS, from drink? What did he suffer? Did he tremble before phantoms, which had no being, but in his own shattered mind? Did he look like an idiot; talk like a fool; or rave like a mad man?

107. Did not this man, *by his own acts*, deprive himself of the use of his own limbs; destroy the seat of reason; and bring himself down below the sick beast of the field?

108. Were you your own maker, or were you created?

If created, by what POWER? Are you answerable to that POWER for the manner in which your life is spent?

109. Was it intended by your Creator, that you should do good, or evil, to yourself, and to others? Is it COMMANDED *that you shall respect yourself; and that you should do to others as you would have them do to you?*

110. Do not they who indulge in strong drink, and who bring on themselves, and others, the mournful consequences of indulgence, break all these rules; and will they not be awfully judged for their sins?

111. Will not HE, who bestowed on you the blessings of strength, health, reason, and kind feelings, punish you, *as you deserve*, for destroying them?

112. Did you ever think how many drunken and miserable husbands, and wives, and other persons, there are, in a great city? And how many neglected and wretched children, of such parents?

113. Suppose all these miserable beings of both sexes, and all ages, in all the different stages of drunkenness, were assembled on the Common, so that you could see them all at once; would not your heart sicken, at this distressing sight?

114. Is the whole amount of misery, poverty, sin, and crime, any less, because you cannot see it all at once, and because it is scattered through many a garret, cellar, and desolate abode?

115. Is there any remedy for these evils? Are not all who dwell in the same social community, bound to prevent sorrow, distress, and sin?

116. If we cannot dash the cup from the lip of the incurable drunkard, cannot we prevent those who never raised it to their lips, *from ever doing it?*

117. Cannot we save the young and the innocent, from following evil example; and falling into habits, which surely prevent all reasonable good, in this life, and all title to the hope of a better one?

118. Cannot we counsel the ignorant; warn the thoughtless; and aid the penitent to persevere in honest resolutions? Cannot we make it *disreputable to drink spirits?*

119. Cannot you show by your own steady and faithful example, what you know to be the sure consequences of

habitual drinking? Will it not be a sweet consolation, when you look back on the world, from that bed *which you are never to leave while living*, that you have done something towards lessening sorrow, sickness, poverty, misery, and crime?

120. Do you ask why these questions are put to you, and what right any one can have to inquire how you spend your time, and money?

121. Do you not know that a great change is going on in the world; and that thousands and thousands, have lately given up all use of spirits?

122. Why did these vast numbers formerly use spirits, and why have they given up such use?

123. Was it not because they were formerly ignorant of the ruinous consequences of using spirits; and is not the giving them up occasioned by having better information?

124. Do not all well informed and sensible persons *now* agree in opinion, that the use of ardent spirits is never a benefit, but easily becomes a great and mournful evil?

125. Are you contented to be thought more ignorant, and low, than other persons, in a matter in which you could easily know better; and so mean and low, as to be incapable of profiting of that knowledge, which is benefitting all around you?

126. If you are not chargeable with the folly and sin of drinking yourself, do you know any one who is?

127. If you do; and do think that person going to ruin, is it, or not, your duty to lay these questions in his way, and thereby enable him to get information, which you do not need yourself?

128. What effect do you think it would have on the welfare and happiness of the American people, if no one among them drank ardent spirits?

129. Can this great and glorious change be brought about, unless every one does all he can by precept, and example, to prevent the use of spirits?

130. Can any one be better employed, in the sight of God and man, than in spreading the glad tidings, that a way is now found out, whereby poverty, domestic misery, individual wretchedness, horrible crimes, and awful punishments, may be avoided?

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